

# THE SWORD OF THE LORD

EDITED BY JOHN R. RICE  
Office 512 West Franklin Street, Wheaton, Illinois

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

An Independent Religious Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Sin, Modernism, and Denominational Overlordship

VOLUME VII, No. 2

WHEATON, ILLINOIS, FRIDAY, JULY 26, 1940

\$1.00 PER YEAR

## Giving Subscriptions To Others Pays

If you knew what might happen, you would probably send *The Sword of the Lord* to friends and acquaintances as did a Christian couple of Woodburn, Oregon. Let me quote from her letter which came last week.

"Our money comes very hard and very slowly, but we want our tithe to go as far as possible in spreading the gospel. So we are sending three dollars for six 6-month subscriptions as follows."

She also said: "Yesterday the paper arrived on Tuesday for the first time since you left Dallas, and how I have praised God since reading Miss Bradshaw's column. That last letter was from a young couple here, who a year ago 'did not have time to read much,' when we handed them a number of copies of *The Sword*. Their name was among the trial subscriptions we sent in this spring, and how happy we are in their complete change of mind and heart. May it continue to be multiplied. And how we do praise God for souls won in revivals. We love to read all personal articles on the work or the family or helpers. It brings you so much closer to us."

The letter printed that she referred to said:

"Enclosed you will find \$5.00 for subscriptions to the best religious weekly printed in this country, *The Sword of the Lord*. We enjoy ours so much that we want all of our friends and relatives to have it in their homes. . . . After reading your articles on Lodges, my husband and I have given up our work and membership in the Oddfellows and Rebekah lodges."

This is a missionary, soul winning, life changing work, and we invite you to help. No Christian paper or magazine in America, that we know of, is used to save so many souls and change so many lives. Why not send subscriptions to friends and relatives, and pray for the message to be used by the Lord to save souls and lead worldly or doubting Christians into the light of the Word of God and Christian victory and happiness and fruit bearing?

Consider what blessings will come to those who read the evangelistic sermon by Dr. W. B. Riley in this issue, the series of soul winning messages by Dr. H. A. Ironside, which we have been running, and sermons by the editor, and other soul winners. Dr. Ironside was specially kind in checking over the sermons taken down by Miss Bradshaw, and writes that he is glad to get out the messages in *The Sword of the Lord*. And Dr. Riley was equally kind, sending the editor a new copy of his fine book of Revival Sermons, as well as permission for printing one we asked about. The best preachers in America, soul winning, true men of God, will have messages in this little paper. So subscribe for yourself and for others at once.

The price is only \$1.00 a year, three years for \$2.00.

Better look at your label — 7-30-40 means your subscription is out the seventh month (July, this month) of 1940. Don't miss a copy. Better make it for three years — save money and trouble. Send subscriptions to 512 West Franklin Street, Wheaton, Illinois.

"He that winneth souls is wise." — Proverbs 11:30.

## WITH THE EDITOR

63 BAPTIZED, DETROIT REVIVAL, WHAT ONE CONVERT DID, ARTICLE STRIKES FIRE, FRIENDS MET

Sixty-three happy people were baptized yesterday (Sunday) by Dr. John E. Zoller, in the Detroit River at Belle Isle Park, Detroit. Many were men. Some were saved in the last week; many before. It was a solemn and beautiful occasion. Before the baptismal ceremony it was my privilege to preach to the assembled multitude from the third chapter of Matthew, telling how John the Baptist preached "repent;" how unconverted religious people who came to be baptized were refused, and the beautiful meaning of baptism, picturing the burial and resurrection of our Saviour, and the believer's imputed death to sin and resurrection to live a new life. How people listened! Catholics as well as Protestants, picnicers, bathers, black and white, joined the crowd. A colored, teen-age girl claimed to trust Christ before the sermon, to the great happiness of her Christian father and mother. And the great baptizing itself made a more profound impression than any sermon, as our Lord intended it should. Let us make much of Bible baptism.

Last night a dear Christian woman who was baptized told me how it brought a joy to her she had never had. "When I closed my eyes there was a light all about me like the sun," she said. And her niece, greatly impressed and convicted by the sight of the baptizing, trusted Christ last night, and wants to be baptized.

Thank God for the growing interest, crowds, and for those saved in nearly every service. Last night the Zoller tabernacle was filled for the blessed service, the Lord was very near, and some came with tears to claim Christ as Saviour, as soon as the invitation was given. The tabernacle is at Stansbury and 13900 Grand River, and we hope many readers of *The Sword* will attend.

He was only a new convert, but when I preached on Psalm 126:6, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him," a young married man was greatly impressed. He saw that he had blood on his hands if he did not earnestly "go forth" to earnestly try, with a broken heart and with the Word, to win his loved ones. Home he went, routed his young wife out of bed and got her on her knees. "I took her to the altar right there at home," he said to me the next night, with tears, "and she is coming to church with me tomorrow night."

The third night as I came to the service he was outside. "I am waiting for some fellows," he said. "They promised to come, four of them, and I am going to see that they get inside and hear every word." So after the brief invitation had closed here he came to me at the front, with four teenage lads. Two professed to have been saved before, but the other two were greatly concerned, and

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## Objections to Tithing Answered

BY EVANGELIST JOHN R. RICE

Some people who do not tithe offer as very plausible objections excuses for not doing what God's Word plainly commands. There are other sincere Christians who ask questions as to how best to carry out God's commands, where the tithe is to be placed, and how to be sure they are pleasing God in the matter. Prayerfully and with scriptures we will try first to answer some objections about tithing this week, and second, next week, some questions about how to tithe will be answered. However, first let us plainly say what we mean by tithing. The following are a few of the many scriptures that mention tithing:

1. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." "And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord" (Lev. 27:30, 32).

2. Abraham gave tithes to Melchizedek the priest of the most high God — "And he gave him tithes of all" (Gen. 14:20).

3. Jacob vowed to God, "And this stone, which I have set for a pillar, shall be God's house, and of all that thou shalt give me I will surely give the tenth unto thee" (Gen. 28:22).

4. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring

ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:8-10). Jesus commended the Pharisees for tithing, though He condemned them for omitting weightier matters, justice, mercy, and faith. He said to them, "Ye pay tithe of mint and anise and cummin . . . these ought ye to have done, and not to leave the other undone" (Matt. 23:23).

5. Abraham is cited in the New Testament as an example of a tither not according to the law but under grace. Read Hebrews 7:1-10.

6. New Testament Christians were commanded to give in proportion to their prosperity. What proportion? Do you think less than a tenth? "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (I Cor. 16:2).

From the above scriptures it is evident that God commands His people to dedicate one-tenth of their income to the Lord. This one-tenth is to be used wholly for the Lord's work, and is called the tithe. We notice also that God expects offerings beside the tithe.

Bible readers will find other scriptures on tithing or other proper giving. Now let us consider some objections to tithing commonly offered and answer them from the Word.

### I. OBJECTIONS TO TITHING

What is your alibi for not giving one-tenth of your income to God? Consider prayerfully to see if yours is answered here.

1. "I am too poor to tithe, I can't afford it." Well, if being poor is a good reason for disobeying God about tithing, it is also a good reason for disobeying God about stealing, and you can say, "I am too poor to be honest." For what God plainly commands you to bring to Him is not yours; the tithe is the Lord's and if you are so poor you can't be honest with God, you are poor enough not to be honest with others. In Malachi 3:8 God plainly says that those who do not tithe are robbers. Disobedience is dishonesty, dishonesty is dishonesty, embezzlement of funds that are not yours is crooked, whether the funds are God's or a neighbor's. So when you say you cannot afford to tithe you are simply saying that you cannot afford to obey God and you cannot afford to be honest. People who steal give alibis for it and people who rob God of the tithe have alibis, too. But however plausible the reason, it is still a fact that the one who will not tithe takes what does not belong to him and puts it to his own uses just like any other dishonest person. And that is a very serious sin. I would think long before I made up excuses for robbing God or anyone else. No matter how poor you are, you can afford to be honest. Two weeks ago a man told me he was so poor he could not tithe, that he had to have the money for actual necessities. I learned later that one of the "necessities" for which he stole God's money was tobacco. This church-member who was too poor to tithe, dishonestly

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JESUS IS COMING! Are you ready? Will you take your loved ones with you?

## Playing the Fool and Purposing Reform

BY W. B. RILEY, D.D.  
Pastor, First Baptist Church  
Minneapolis, Minnesota

"I have played the fool and have erred exceedingly."

—I Samuel 26:21.

Our topic is, "Playing the Fool and Purposing Reforms," and I think that you will agree with me that Saul of the Old Testament and the prodigal of the New, had at least one point in common, and that was their folly. I am not so sure but they also had in common the commonest characteristic of human life.

Thomas Dixon once said, "It is a great mistake to suppose that because we can boast of an intellect that our chief staple is intellect. Half of man at least is heart; one quarter at least is fool, and in the remaining quarter intellect plays a part of more or less prominence. This large streak of fool runs through the whole race, and has been running since the days of Adam, and will doubtless continue yet for some time."

It is supposed to find its analysis in the fop. I have heard of an old farmer, who, driving in the streets of a certain city, and seeing the dude of the town walking with mincing steps, laid hold upon the arm of his brawny son, John, and said, "Just take a squint at that thing, John; and love God and keep His commandments, lest you, too, should ever come to the like of that."

If fops were our only fools, it might be sufficient to let the old farmer's counsel stand, and say nothing further on the text of this chapter. But to us the unpleasant, yet evident truth is that fools are more plenty than fops, and that the

biggest fool is the man who has brains but puts them to little or no use; I want, therefore, to speak to you about the foolishness of men who ought to show better sense.

"I have played the fool, and have erred exceedingly." In what respects was this true of Saul?

### By Indulging In Self-Conceit

No man can read the history of Saul and fail to see how large a place conceit had in his shortcomings. He was a common country lad, having no other distinguishing trait than that of a magnificent physique when Samuel found him, and, under God's direction, selected him for the king.

You remember afterward, when reproving him, Samuel said, "When thou wast little in thine own sight, wast thou not chosen head of the tribes of Israel, and the Lord anointed thee king over Israel?" (I Sam. 15:17). But from that day Saul was little in his own sight no more.

He was proud of his physical proportions. He heard Samuel say to the people, "See ye him whom the Lord hath chosen, that there is none like him among all the people" (I Sam. 10:24), and Saul suddenly picked up his head and said, "That's a fact!"

He thought because he was the tallest man in all the country that he must be the kingliest of all his fellows. That's a very common but none the less, a certain mistake. Manliness is not measured by the square inch, at least not in God's sight; and for a Sullivan or a Samson to imagine that he is somebody simply because of his bigness is to forget that brains and body are not always in perfect proportion. If what scientists say

is so, "an ant knows more than an elephant." Whenever I see a man bestirring himself, simply because he is six feet or more, when he has no other traits of excellence, I am reminded of a story told me by a friend.

He said that Bill Nye went to a certain hotel to stay over night. The clerk in his hotel was famed for his likeness to Henry Clay, and consequently conceited. Nye looked so tired and dusty the clerk concluded he was a doubtful character to keep and started in to excuse himself from receiving him. He said, "We have only a poor room on the seventh floor."

"All right," said Nye, "that will be good enough for me."

"Well, the elevator has stopped for the night, and your luggage looks heavy."

"Never mind," said Nye, "if it's only seven flights, I can carry it up."

"Well, you understand, my friend," continued the clerk, "we must be paid in advance."

"Very well," said Nye, "how much is it?"

"Two dollars and fifty cents for your bed and breakfast."

"All right," said the funny man, and he fished a roll of bills out of his right pants' pocket and lifted off the top one, a \$500 note, and laid it before the astonished clerk.

"I can't change that," said the clerk.

"Well, maybe I have something smaller," said Nye. So he went down in the other pocket and took out a second roll, and lifted off a \$100 bill.

"My heavens, man," said the clerk, "how much money do you

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## Playing the Fool and Purposing Reform

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think we keep around here? I can't change that."

"Well, maybe I have some smaller pieces in my vest." He took out a roll from his vest pocket and finally found a five-dollar piece and laid it down. By this time the clerk thought that he must be some distinguished man. So, taking the hotel register, he looked at the name, and said, "Oh, Mr. Nye, I forgot! We have a fine room on the second floor. You can have that."

"Oh, don't trouble yourself," said Mr. Nye, the seventh is good enough for me," and with this, Nye picked up his baggage and started upstairs. The clerk called after him, "Wait a minute, Mr. Nye, I'll call the man up and let him start the elevator."

"Don't bother about that," said Nye, "I'll get there."

He had heard of the man's conceit because of his likeness to Clay, and so he looked at him a moment and said, "By the way, did any man ever tell you that you looked like Clay?"

"Immediately the man was swelling with pride. Putting his fingers in his vest pockets, and standing an inch higher, he said, 'Henry Clay?'"

"Oh, no, no," said Nye, "just this common yaller mud!"

He was scriptural. The Bible says of God's dealings with us, "He knoweth our frame; he remembereth that we are dust." And I have often thought that the man who is puffed up over his physique ought to take that sentence from Scripture and puncture his pride, and let out the wind, and see how much man would be left. "For if a man think himself to be something, when he is nothing, he deceiveth himself" (Gal. 6:3).

His second conceit was his own shrewdness. He thought himself to be a great deceiver. He lied to David, attempted to cheat Samuel, and even tried to deceive God.

But David found him out. Before he had finished lying to Samuel, the oxen and the sheep began to bellow and bleat, and that gave him away; and God uncovered every piece of deception that he ever attempted to practice. Such is the ordinary end of mental shrewdness. The man who starts out thinking that he is just smart enough to deceive and fraud half of his fellows is sure to come up against his own shame in the end.

Years ago a young man committed suicide in Chicago. He died rather than suffer the disgrace which his father brought on the family a little before. That father was treasurer of a mission board, and had defaulted for about \$60,000, and imagined that he had covered up his tracks. But "sin will out," and the shrewdest man that ever walked the earth is as sure to come into judgment as God lives. The poorest way in the world to succeed is to commit sin in accomplishing one's purposes. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

Then Saul's conceit in his religion was even worse. Notwithstanding the express command of God, he essayed to be his own priest and offer his own sacrifices.

"And Samuel said to Saul, Thou has done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee; for now would the Lord have established thy kingdom upon Israel forever. But now thy kingdom shall not continue" (I Sam. 13:13, 14).

Conceit of religion is one of the most characteristic sins of our time. Many a man who does not regard God, nor concern himself about divine commandments, imagines himself to be good — "all right," he puts it. "First class fellow, meet for Heaven!" And if he

went up into the temple to pray, he would say as the Pharisee did, "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all I possess" (Luke 18:11, 12), and never once would he smite himself upon his breast, as the publican did, saying, "God be merciful to me, a sinner." He imagines that he is not a sinner, and he wipes his lips and says, "I am clean. I am all right. God did not need to give His Son to die for me. I can stand in my own moral excellence! I need no High Priest!" Such men stand on the precipice of ruin.

It is related that a painter, busy in making the ceiling fresco of a great building, was entranced with his own work, and, stepping back to admire it, forgot that he stood upon a high scaffolding, and took one backward step too many, and far beneath the cold marble, his life was dashed out. So the man who admires his own moral character, and stands back to speak of its excellence, like Saul of old, is sure to take one step too many and fall, ruined for life, and lost for eternity. "Pride goeth before destruction, and an haughty spirit before a fall" (Prov. 16:18).

### By Disregarding God's Commands

He is a fool indeed who forgets what God says. Hence the words of Samuel to Saul, "Thou hast done foolishly; thou hast not kept the commandment of the Lord thy God, which he commanded thee." Again when he had been disobedient, the Lord said unto Samuel, "It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments."

The prodigal would never have seen the sin he did, nor yet experienced the suffering he did, if he had paid attention to what his father said. The man who today disregards God's commands is none the less a fool. I cannot speak of the whole moral law and show the folly of not keeping it; but there are a few points at which men are so accustomed to break God's commands that I must speak of them.

It does not pay to disregard God's commands concerning honesty. In Romans 12:12 we read: "Provide things honest in the sight of all men." There are a lot of fellows who think that they do not have to follow the Lord at that point.

Years ago, Joseph L. Montague, a coin-clerk in the United States sub-treasury, forgot that command. He said to himself, "Now I can take a dollar out of each of these \$1,000 bags and nobody will ever know it." All went well for a while; but one day the judgment came, when the detective laid his hand upon him and said, "This is the man," and he went to the penitentiary in consequence.

"Though hand join in hand, the wicked shall not go unpunished," and you, young man, who get a living by lying, touching the goods you sell, or by falsifying for your employer; and you who go up to the hole of green cloth and gamble your fellows out of it, "be sure your sin will find you out," and one day you will sit down in the midst of all possible desolation and cry with Saul, "I have played the fool, and have erred exceedingly."

One of the saddest men that ever came into my house was a young fellow who, in Louisville, Kentucky, imagined that he was more than a match for old sports. But one night he lost all his money. Then he played away rings from his fingers, and finally put up his piano and played that away; and when the next day dawned he was in shame, in unspeakable sorrow, having lost not only his last penny, but played out of his house the very furniture needful to his comfort; and of course it crushed the wife's heart. "Provide things honest in the sight of all men."

It won't do to forget God's teaching concerning temperance. "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder" (Prov. 23:31, 32).

If the men of Minneapolis paid attention to the Word of God's commands, every blind pig of our city would be shut up tomorrow. There would be such happiness in

our homes as this city has never seen, and such joy in Heaven as only the angels of God can have.

Theodore Cuyler said, "To be a sober man costs self-restraint and the scoff of fools; to be a tippler costs a ruined purse and a ruined body and a lost soul." And you know that is the truth, and yet many imagine that they can go right on disregarding this counsel of God, and escape the evil consequences. It is the devil's delusion.

A neighbor of mine in Kentucky was riding with me forty-seven years ago, and he took out his bottle for a drink, and when I excused myself from drinking with him, he laughed at my fears and said he'd have little respect for a man who couldn't take a drink when he liked, and when he liked, let it alone.

But the mischief is, as Sam Small said, that the man who takes a drink when he likes, doesn't like to let it alone. As much as thirty-five years ago that man went to his grave, leaving behind him a broken-hearted wife and disgraced children; and if the stone that marks his resting-place had a true inscription, it might have read: "No drunkard shall enter the kingdom of heaven." "At the last it biteth like a serpent and stingeth like an adder."

I used to be pastor of the Tabernacle Baptist Church in New Albany, Indiana. At one time, J. J. Talbot was the Episcopal rector in that city, but years ago he was dying in South Bend, Indiana, of delirium tremens, and he called Mr. Colfax to his bedside and said, "I am dying now. This demon of drink has robbed me of everything. I began with him by sipping the wine that remained in the communion cup after the holy ordinance was over. He drove me from the ministry. Then I studied law and for a while was successful, but becoming a greater drunkard, my practice went from me. He divorced me from my wife. He rendered me a demon with whom my little children couldn't live, and he compelled me to do the cruel work of breaking my old mother's heart and putting her into an untimely grave, and now I am dying."

"I survey the field and see what my losses are: a clergyman without a cure; a barrister without brief or business; a father without a child; a husband without a wife; a son without a parent; a man with scarce a friend; a soul without a hope — all swallowed up in the maelstrom of drink."

Again I say, do not disregard God's law touching temperance. "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."

Regard God's command of chastity. The seventh commandment is not out of date. "Thou shalt not commit adultery." If I were asked today what single sin is resulting in the loss of the largest number of souls for time and eternity, I should say, "The social vice." Dishonesty has no hold on a man's nature until its practice for years has deprived him. The love of liquor is not a natural lust. But sensuality is deep-seated, a part of the very physical life, a temptation destined to overthrow unless God Himself shall save. The saddest fact of the nineteenth century civilization was expressed by a traveling man, an elder in a Presbyterian church, when, upon being asked how many unconverted men consorted with lewd women, answered, "Oh, it is horrible, ninety-seven in a hundred!"

I want to speak to the hearts and consciences of the men who are present tonight. You know what may be standing between you and the salvation of your soul. I don't. If it be disregard of this commandment of God, I beg you to remember that if you propose to continue the violation of His law, you must suffer its eventual judgment.

One winter I was preaching in a town in Illinois, and among my auditors was a man who was greatly interested. A few times during the service tears marked his face. I went to his office one day and had a long talk with him. He admitted all I said was true, and answered, "I wish that I could be a Christian; but I don't see it all clearly. There are some things I can't understand." When we went away, I said to the pastor, "Mark my word, that man has an idol

somewhere, and he is keeping it at the expense of his own happiness and even his prospect of Heaven." About four weeks afterward I had a letter from the pastor in which he said, "I am saddened to tell you that the prophecy you made last February has proven true. Last week this city was scandalized. Two families are involved. Two beautiful homes are broken up. His innocent wife and the unsuspecting husband of her with whom he sinned are started on sad voyages to eternity. Children in both houses burn with shame, but none suffer as those do who, before God, were guilty."

I know now, what I suspected then, that he set salvation aside to keep his sin, and this dreadful consequence came.

A few years since in one of the insane asylums of the East, a madman walked his cell day and night, crying, "If I only had." He was employed by a railroad to take care of a swinging bridge. The superintendent telegraphed him that a special train was coming, and not to turn the bridge until it was past. But a vessel put in. The captain, his friend, persuaded him. He opened the bridge, thinking he could bring it back to its place before the train arrived. But when it swung to the center of the stream, he heard the rumbling and the train was at hand. Another second and it had plunged into that abyss of death. Cries of wounded and drowning came up to his ears. His reason reeled and tottered from its throne, and ever since he has been in this mad-house, crying always when awake, "If I only had! If I only had!"

And I want to tell you that you will either cease your sinning with women, destroying not only your own souls, but theirs as well, or else one day you will walk in the mad-house of hell, crying, "If I only had! If I only had!"

### By Divorcing His Best Friends

Samuel, his spiritual teacher, was set aside. It is a sad day for a man when he separates himself from all spiritual instruction. A good woman came to me a few years since and talked with me about her oldest boy. She told me how he was getting into company of those who, being evil, were sure to do him harm; and then she went on to say how she loved him, and how solicitous she was for him, and as the tears gathered in her eyes, she said, "To think that he rarely goes to church any more! He rarely ever hears a sermon, and when he sees a preacher come in to the house, he slips out instantly, and I know that if he were right he would love God's teachers."

Now, I have seen some preachers that I didn't take to, myself, and I would not blame some fellows for getting out of their way — long-faced, lugubrious spirits, men who know not how to smile. But such are the exceptions, and I say to you that it is a wretched sign when a man reaches the point where he puts the preacher away, ceases attendance upon church service and separates himself from all instruction.

David soon followed Samuel! The man who puts away the preacher will soon cut the acquaintance of the Christian.

In Chicago one year a young fellow, accustomed to attending our church, fell into a temptation. I found it out and went to talk with him and plead with every power of persuasion I had that he cease his sinning and come back to associate with the Christian young men of my church. But he was obstinate, and his idol was dear. Shortly afterwards that same idol cost him his situation, and then he drifted for six months. One day he put in at my office and said, "I acted the fool when I gave up Christian companions." What became of him I know not, but my last information was to the effect that he was driving on to destruction.

Sin is a toboggan slide. When once Satan starts a soul down the chute of evil, his progress to ruin increases daily.

Saul had no sooner driven Samuel from his presence and compelled David to flee for his life than he turned against his own flesh, and sought the life of his son Jonathan by hurling a javelin at his heart. He is serving Satan to Hell's taste who comes to hate his own flesh and blood simply because it happens to be good. Jonathan could not sympathize with Saul's

sins, and Saul would rather murder Jonathan than forsake them. The world knows many such.

Some years ago a man came to my study one afternoon in utter despair. He said that he had been going from bad to worse for some years and had finally left off attending church, and then came to avoid Christian people. "But," said he, "yesterday I did the meanest act of my life. Some of my comrades in vice came to get me to go with them on a spree. My poor wife interposed and quarrelled with the men, and I was fool enough to take sides with them. After slapping her in the face, I walked out and left her in bitter tears, with a broken heart."

The souls of wrath who so love their sins that they can treat their own in such a way, set all Hell to shouting with satisfaction. The Devil feels that he has such bound hand and foot, and they are safe.

There is only one friend more to be divorced, and *Saul soon got rid of him; namely, God.*

People say that a mother's love outlasts all, but that is a mistake. God's love is stronger still, and "When my father and my mother forsake me, then the Lord will take me up" (Psa. 27:10).

Mrs. Merry, the mother of the Chicago murderer, said, "My son ought to be hanged," but even the souls in Hell will be there by their own choice, and not because God was willing!

"God is love," and He is the very last person in the universe to give up a sinful soul. I beg of you, do not divorce Him also.

Almost every man who is playing the fool by profanity, by infidelity, by intemperance, by impurity, or by them all, purposes some time to reform, but a purpose that is not put into effect is good for nothing.

It is a devil's delusion by which souls are destroyed. If you mean it, you will stop tonight and start now, and I want to say to you, no matter what your sins are, if you start now, God is ready to receive you, and God is pledged to save you.

Many years ago, when William Dawson was preaching in London, a young lady came to him and said, "Mr. Dawson, in your sermon last night you said that there was not a man in all London whom Christ could not save. Now, I have found a fellow in my district who says you are mistaken. Will you go and see him?"

Mr. Dawson joined the young lady and went to the East End, and in a rickety old garret found a young man upon a pallet of straw, dying. He bent over him and said, "Friend."

The young fellow, looking upon him in amazement, answered, "You are mistaken, sir; I have no friends."

"Oh," replied Dawson, "you have Christ, and He is your friend. He is the sinner's friend."

"But," said the man, "my family have cast me off. Every friend I ever had has left me, and so I guess Christ don't care for me."

But Mr. Dawson showed him the Scriptures and declared the love of Christ, and the young man believed it, and his heart went out to those whom he had injured, and he said, "I could die in peace now if my father would forgive me."

"Well," replied Dawson, "I will go and see him."

"It is no use," said the man, "for he has disowned me. He has taken my name off the family records, and won't permit it mentioned in his house. It's no use!"

But Dawson got the address and went. In beautiful West London he rang the bell of a mansion. A liveried servant admitted him into the drawing room. Luxuries on every side, Dawson said to himself while waiting, "Oh, what a contrast between this home and that awful garret where Joseph is!" The prodigal said, "In my father's house is bread enough and to spare, and I perish with hunger," and Joseph was the prodigal. Presently the haughty merchant appeared. Mr. Dawson arose, and taking him by the hand, said, "My name is Dawson, and I come to speak to you about Joseph, your son."

The merchant started as with pain. His face flushed and he said, "I have no such a son, sir. I disowned him."

"Well," replied Dawson, "I have only come to ask you to forgive him. Some of us will bury him."

(CONTINUED ON PAGE 3)

### THE SWORD OF THE LORD

Entered as second-class matter, April 26, 1940, at the post office at Wheaton, Illinois, under the Act of March 3, 1897.

EVANGELIST JOHN R. RICE,  
EDITOR AND PUBLISHER

Published Weekly at 512 West Franklin Street, Wheaton, Illinois

Subscription price, \$1.00 a year.  
Canada and Foreign Countries  
\$1.50 a year



## Objections To Tithing Answered

(CONTINUED FROM PAGE 1)

took God's money to buy cigarettes. So often, if not always, the man who says he is too poor to tithe, simply means that he wants to use the money for something else that he loves better than he does God's cause.

But should one who is in dire poverty, one who has barely enough income to eke out an existence — should such a one tithe? Yes! Beyond any shadow of doubt he should give God the tithe, and give it first! That is the plain teaching of the Bible. Not a single chapter or verse in the Bible intimates that there should be any exception whatever. In fact the widow who was so poor that when she put in two mites it was literally "all her living" (Mark 12:44), was commended by the Saviour. She had not a penny left for food and she was a widow and yet Jesus said she did right by giving the two mites! The Lord planned the system to fit every Christian. It is the only fair and reasonable way for all. By it the man who gets much gives a tenth of much, and the one who gets little gives a tenth of little.

"But would you have the poor actually suffer in order to tithe?" someone asks. And I answer back that if to obey God would cause suffering, then we ought to be willing to suffer. And the poor man ought to be willing to go hungry rather than steal. He should be willing to dress his family poorly if necessary and teach them to be honest. But the truth is that no one suffers by tithing. Rather, tithers always prosper better by doing what God said to do than they would by sinful rebellion in robbing God. Do you suppose, when the Lord Jesus was so pleased with the widow's mite, that God did not so care for her that she had food for supper? The Lord clearly promises, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). Every tither simply tries God out and proves God and God meets that test always by giving more.

That is the promise also in Proverbs 3:9, 10, which says, "Honor the Lord with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

That is what Jesus meant when He said, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38). And the Holy Spirit had Paul write that "He which soweth sparingly shall also reap sparingly; and he which soweth bountifully shall reap also bountifully" (II Cor. 9:6).

Can't afford to tithe? Why, man, you can't afford not to!

Every Christian who does not tithe loses money, has less to eat, has poorer clothes, has sorrier crops, has poorer business than the same man would have if he tithed. The man who thinks he is too poor to tithe is probably poor because he robs God and will certainly be richer if he meets God's challenge and trusts the Lord to do what he promised.

Not all tithers are rich, but all tithers are more prosperous than they would be if the curse of God was on them as God-robbars. If there is a poor widow who does not know how to provide for her fatherless family, I beg you, begin to tithe and trust God for a blessing. If there is a business man about to go bankrupt, I beg you, get right with God, take Him as a partner, meet His conditions about tithes and offerings and you are certain to do better than you could without Him. God does not promise wealth, but He does promise plenty, to those who meet His challenge.

Yes, you can afford to tithe just like you can afford to be honest about other matters, can afford to do right about other matters.

This question shows how funda-

mental is the tithing business.

2. Another objection is: "But I am in debt; I don't think I ought to tithe until I have paid my honest debts. I would like to give to the church, but would it be honest to give away money that I owe to others?"

That question ignores the fact that you owe God more than you owe anyone else in the world. All you have comes from God and He commands that you pay Him first. "Honor the Lord with thy substance, AND WITH THE FIRSTFRUITS OF ALL THINE INCREASE" (Prov. 3:9). No man can really be honest with his fellow-man who is dishonest with God.

You say you feel you must pay your honest debts. Well, then why not take a gun and go out to rob and steal to get enough money to pay your honest debts? And don't you see that that is exactly what you do when you rob God, taking what you really owe Him and what He plainly commands you to pay Him, to pay others? No, if you are determined to be dishonest, and if you are bound to rob somebody, then it would be better to rob the grocery man or the landlord. Do you really believe that one must be crooked in order to pay his debts?

People who make this excuse have good food on their tables, wear nice clothes, ride in nice cars, live in nice homes. They often have money for cigarettes and parties and ball games and lodge dues, but say they can't tithe till they pay their honest debts! The truth is that anyone who can buy food to eat can pay tithes if you simply want to do what God commanded as badly as you want something to eat.

And some who read this will doubtless never be able to pay their debts if they do not first clean house with God, confess their sin, and seek God's favor by honest payment of their tithes and offerings which God commanded. But if they will take God as partner and prove Him, they will find abundant blessing and He will help them to pay honest debts and provide for their needs as He has for multiplied thousands of other Christians who have met His challenge to "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Prov. 3:10).

When you think of debts, remember your debt to God comes first.

3. Another objection is: "My own loved ones need the money. My wife needs better clothes, my children should be educated. Does not the Bible say, 'But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel'? People who have more than enough to care for their own families can tithe, but I believe God intended for us to care for our own first."

A man really gave that objection the other day and quoted that scripture. However, I showed him that that scripture in First Timothy 5:8 does not speak of those who do not provide well enough for wife and children. It speaks rather of those who refuse to provide at all for widows who are kin to them; for example, a nephew who refuses to support a widowed aunt (I Tim. 5:4). Like all objections to tithing this excuse is based upon two sins: (1) The objector is not willing to put God first. He does not love God as well as he loves his family nor as well as he loves himself. Such a man does not love God with all his heart and mind and soul and strength as we are commanded to do (Matt. 22:37). He does not "seek first the kingdom of God and His righteousness" (Matt. 6:33). (2) He does not believe God's promises. God repeatedly promised that the one who tithes will prosper and profit by it, that he will have more crops, more prosperity, will actually gain in dollars and cents by tithing. Objectors here doubt God's Word. And this excuse sounds mighty insincere. The objector seems to be so anxious to do right by his family but really that is only an alibi for his selfishness and covetousness.

Dear friend, if you want to be sure that your family does not come to want then commit them to the loving Heavenly Father, trust Him with all your heart, seek first His kingdom, enter into a partnership with Him, and your family

## With the Editor

(CONTINUED FROM PAGE 1)

soon they bowed their heads in prayer, and after confessing their sin and their need of Christ, claimed Him as Saviour.

Then the young man turned and introduced me to his wife and sister sitting at the front waiting for me. To the wife I said, "Are you a Christian? Have you been saved?"

She replied, "Well, my husband said it was settled at home the other night when we kneeled by the bed, but I don't feel just exactly like I thought I would."

We read together, then, John 6:37: "All that the father giveth me shall come to me, and him that cometh to me I will in no wise cast out." She insisted that she had come to Him in her heart. That was what she intended when she knelt by her bed at her husband's insistence.

"Then did He cast you out? Did He turn you away when you came," I asked.

She saw the point at once and her face lighted up at the promise. "No, He did not!" she said. She soon saw that faith meant believing Jesus, trusting His blessed promise. Then we read John 5:24: "Verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed into life." She happily declared that she did sincerely trust Christ, and believed His promise that she has everlasting life. Her face was very happy then, and is happy every time I see it since.

Then I turned to the sister. She was not hard to win, after the influence of her brother and after her sister-in-law's experience. She hesitated, until I made it clear that her decision had to be for Jesus Christ or against Him, by the following illustration.

"Suppose Jesus Christ should come back from heaven to see you, and suppose He stood here by today, as I do," I said. "Suppose you could see the scars in His hands, where He was nailed to the cross. He looks kindly at you and says, 'I know you are a wicked sinner like all the rest, but I love you. I died to save you!' I am sure you would answer that you were glad He loves you. Then suppose He stretches out that wounded hand and says, 'I want to forgive all your sins. They are all paid for! Will you trust me now and give me your heart?' If Jesus Himself were here and offered you His hand and His love and His forgiveness, would you take His hand, give Him your heart, and trust Him to save you?"

"Oh, yes!" she said, "I would." "Well, He is here," I said, "though you cannot see Him. And He tells me to give you His invitation. His body is not here, but His spirit is, and I hold out my hand for Him. Let it be a sign between you and me and your brother and God. Can you take my hand as a sign that here and now you take Christ, you trust Him as your Saviour, that you mean to be His, now and forever? Will you tell Him in

will be far more certain to receive the care they need than without His loving care. Millions of people have proven that tithing really pays. Why don't you believe God's promises, obey His commands, and see if He will not provide, even as He said?

If one has to let his family go hungry to do right, he should still do right. God comes first. But actually the way it always works out is that it pays to trust God and do right; 90c with God's blessing will do much more good than \$1.00 with the curse of an angry God upon it. Remember that He said to some people, "You are cursed with a curse, for ye have robbed me" (Mal. 3:9).

4. Another objection is: "I believe that tithing is the Mosaic law. We are not now under law but under grace. Tithing was commanded to Jews but not to us."

But there are several evidences that tithing is taught under grace as well as under law and is commanded to New Testament Christians as well as Jews. First, it is certain that believing saints in the Old Testament tithed long before the Mosaic law was given. Abraham gave tithes to Melchizedek (Gen. 14:20). Then in the New Testament Abraham is held up to

(CONTINUED ON PAGE 4)

## Playing the Fool and Purposing Reform

(CONTINUED FROM PAGE 2)

The strong face suddenly melted to pity and the tears stood in his eyes, and he said, "Is Joseph sick?" "Yes," answered the man of God, "he is dying, and he did not want to go until you had forgiven him."

In an hour the merchant made his way with Mr. Dawson into the garret of the East End, and, seeing its wretchedness, he said as he entered, "Oh, surely Joseph is not here!"

But Dawson pointed to the emaciated form on the pallet of straw, and the strong man fell down by the side of his boy and lifted his head upon his bosom. And Joseph, in a feeble voice, said, "Father, can you forgive me?"

And the father sobbed his answer: "Oh, Joseph, I would have forgiven you long ago if I had supposed that you desired it. I never had anything for you but love, and I only had your name stricken from the records when I thought that you would not be saved. I'll call the carriage now and take you home."

"No, no," said the boy, "Christ has forgiven me and you have forgiven me. My head on your bosom, my soul resting in Christ's arms, I am happy, and the short time I live, let me stay where I am."

He lingered for a little while and then passed from the garret

your heart that you take Him, you trust Him, you surrender to Him as your Saviour, and take my hand as a sign to us?"

Her face was dropped a moment, then she looked into my face. Slowly she took my hand, then bowed her head and began to weep, still holding my hand. Then she threw her arms about her sister-in-law and tears of rejoicing flowed freely.

Yesterday afternoon the young man, so young in the faith, but starting out to win souls, was baptized. Last night the wife and sister with shining faces told me they are to be baptized at the next opportunity.

Reader, if you will go, really go after sinners, weeping, with the precious seed of the Word of God, you can win souls! Some of you have been saved many years and have not done as much to save your loved ones as this young convert.

\*\*\*

The article, "Judge Not!" in *The Sword of the Lord* recently, struck fire. Many have been guilty of that sin. Some are writing to justify their sin, saying that they still think they know whether people are saved by their outward lives, even though Jesus so emphatically said they did not know, and were not to judge. Again one woman spoke of her husband who says he is saved and she still says he is not, though he claims to have trusted Christ. Another woman had been freely telling people they were not saved because they did this or that, and teaching that we are saved by our works, and some readers of the paper after that article, have been saying, "I told you so," it seems. But one dear preacher, widely known and greatly loved, who has won thousands of souls, writes thanking the editor for the article, saying, "You hit me square on the button!" If you didn't like the article, it is simply a sign that you should read it again. This time, consider the scriptures and that the command is God's command, not mine. Confess and forsake that wicked, self-righteous sin. Write the editor your questions or comments, and be as plain as you like, just so you write in Jesus' name, and are willing to follow the Bible on the question.

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Among many Christian workers attending services at the Zoller tabernacle for whose fellowship we thank God, were Rev. W. F. Roadhouse, Secretary and Treasurer of the Independent Baptist Churches of Canada, of Toronto, Canada. He had been attending a special prophetic conference at Moody Bible Institute, and was in our Sunday night service. Sunday morning Evangelist O. W. Stucky was at the tabernacle, and it was a joy to know him, a very useful and earnest man of God, as we hear from many sources. He may be reached for revivals at 14880 Men-dota Avenue, Detroit.

in the East End to the Everlasting Hills.

Again, I say, God is the last to give us up. If any would be saved tonight, all he has to do is to face about, and he will feel the everlasting arms about him, and hear the loving words of the Eternal Father, "Neither do I condemn thee, go and sin no more."

(From the book, *Revival Sermons*, published by Fleming H. Revell Co., used by permission.)

—O—

"God keeps the upper lights burning as brightly as ever, but He has left us down here to keep the lower lights burning. We are to represent Him here as Christ represents us up yonder. I sometimes think if we had as poor a representative in the courts above as God has down on earth, we would have a pretty poor chance of heaven." — D. L. Moody.

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## Objections To Tithing Answered

(CONTINUED FROM PAGE 3)

us as an example of tithing by the inspired apostle Paul (Heb. 7:1-10). Abraham is known as the father of those who believe. He knew nothing of the law of Moses, but is the great example of justification by faith, which we see by Romans, chapter 4.

Jacob also was a tither long before the Mosaic and ceremonial law was given (Gen. 28:22).

Christ commended the Pharisees for tithing even garden spices (Matt. 23:23). And that was in the New Testament.

And Christians are commanded to give in proportion to their income. "On the first day of the week let every one of you lay by him in store as God hath prospered him." One should give in proportion to his income. Now, what proportion should he give? One-half? One-twentieth? Wouldn't any Christian at Corinth who knew the Old Testament think that the proportion should be not less than one-tenth?

If there be any difference in the teaching of the Old Testament and of the New Testament on giving, it is a difference only of emphasis. The Old Testament stresses that *one-tenth* belongs to God; the New Testament stresses the fact that *all* one's income belongs to God. There is never a hint in the New Testament that a Christian should give less than a tenth and there were many cases when Christians were commended for giving all they had. Jesus praised the widow who gave all she had (Mark 12:41-44). The disciples at Jerusalem who had land or houses sold them and brought in the money to lay it at the apostles' feet (Acts 4:34, 35). Barnabas particularly was mentioned among those who gave all they had (Acts 4:36, 37). That is certainly a poor argument against tithing, isn't it?

But all the promises in the New Testament about giving are to the same effect as the promises in the Old Testament. Compare Proverbs 3:9, 10 and Malachi 3:7-10 with the following New Testament scriptures and see if they do not mean the same: Luke 6:38, Matthew 6:33; Second Corinthians 9:6. Both in the Old and New Testaments God promises to prosper those who trust him and do as He says about giving. Multiplied thousands of Christians have found that when they tithe, those promises are proven true. They know that tithing is for New Testament Christians because when they tithe God keeps the promises in the Old Testament to tithers.

But suppose that the New Testament said nothing about tithing at all. Does anybody really believe that a Jew under ceremonial law ought to love God more and give more liberally than a Christian under grace? Do you really believe that you should let a Jew who has never known the Saviour love God better or trust Him further than you who know that the Messiah has come, that the Saviour suffered and was crucified and rose again the third day for you? Such a question answers itself and the man who gives less than a tithe has no excuse.

God has not changed, and He will keep his promises to us as well as to Jews. He wants us to love Him and trust Him as well as did Old Testament Jews, and tithing actually works as wonderfully now as it did in Old Testament times. The happiness and prosperity and spiritual blessings it has brought to multiplied thousands witness to that fact.

5. Others object: "I don't believe in tithing, but I probably give more than a tithe."

I have often heard this objec-

tion. I have heard it given by men who gave regularly \$1.00 a month to the church for all the Lord's business. I have heard it by literally scores of others when I was so familiar with the church records that I knew it was not even approximately true. It just doesn't work out that way. The man who really does give as much as a tithe is never against tithing.

There may be exceptions to that rule, but in many years of experience and dealing with thousands of Christians on this matter I have never known one.

What reason could a man have for being against tithing? There is no doubt in the world but that God's Word commands it. There is no doubt in the world that God promises to bless the tither. There is no doubt of the practically unanimous testimony of tithers that their prosperity and happiness has been increased by tithing, that they actually gained both materially and spiritually by it. There can certainly be no doubt that God is worthy and deserves to have not only one-tenth, but ten-tenths of all we have.

Why, then, should anybody be against tithing? I can think of only two reasons: First, some good people may have been prejudiced against tithing because of some perversion and misapplication of the doctrine by others. For example, some pastors have spoken of the tithe as if it belonged to the church and not to God. Some churches have been money-minded and have used worldly methods: duns, collectors who came in not primarily to help a Christian, but to collect money for the church. I can see how some honest Christians might become prejudiced toward tithing if they thought of it only in connection with such churches and covetous preachers and unscriptural methods. Such an objection, however, could not be against the *Bible doctrine* of tithing, but against a *false practice* about tithing.

The second and only other reason I can think of as to why people are against tithing is covetousness and unbelief. They want God's money for themselves and do not believe there is a curse on God-robbars as He said (Mal. 3:9). They do not believe God blesses tithers and prospers them as He promised. So loving money, they keep what belongs to God. Out of this attitude flow most of objections to tithing.

Suppose it were really true that a man gave as much as a tithe but was not sure of it. Then he certainly is not paying the heed to God's command that he ought. For an illustration, suppose that one driver drives down a certain road very carefully, observing stop signs and signal lights and traffic rules. He is careful not to injure anyone. Suppose another driver drives the same route but ignores warning signs, signal lights, and traffic rules. Suppose it happens that neither man has an accident. One was particularly careful to do right, anxious not to injure anyone. The other man thought, "I probably won't kill anybody any more than the careful driver, but it doesn't much matter to me." Neither man killed anybody. Is one man as good a citizen as the other? Obviously not. If they came out alike safely their hearts were not alike in the matter. So one man who carefully tries to please God by giving just as God said is certainly a better Christian than the man who does not care what God said but says, "I probably give more than a tithe."

After all, God doesn't need the money and money is not God's prime object in commanding man to tithe. Rather, He wants their loving obedience and their trust. He wants to be recognized as the owner of all things. He wants His children to be faithful stewards, putting Him first and trusting Him to make it pay. The man who does not carefully and conscientiously tithe, sins against God in not keeping a plain command. If he gives as much money, he does not do it with the same obedient heart.

Actually, non-tithers do not give anything like as much money. The careless driver who thinks he will probably get by just as safe as has very many more accidents. One who checks up to make sure he does right is certainly more likely to do what God said. One who never checks up to see whether he pays other bills or not, does not pay them all.

When a man does not know

whether he tithes or not, it is because he does not care to know. Tithing is really very simple, just taking out God's part of every paycheck when it comes in, or taking out the tenth of all incomes at least once a week. It does not involve much record-keeping or trouble. One who really wants to give a tithe will find it easy to know.

6. Another objection is: "I don't tithe because I believe one should give from the heart and not according to a cold rule. The Bible says, 'Every man as he purposeth in his heart, so let him give, not covetously or of necessity, for God loveth a cheerful giver' (II Cor. 9:7). I think God wants us to give as we feel like it, and not by law. I believe in letting the Holy Spirit lead us as to how much to give." I have often heard this objection, and at first glance it is appealing. In other words, the reason is a good reason for having the heart in giving, but it is not a good reason *against* tithing. It is true that people ought to give from the heart. The Scripture does command "every man as he purposeth in his heart, so let him give." It is true that a Christian should be led by the Holy Spirit in all that he does and that includes how much he gives and where he gives it.

There are two chief ways a Christian can know the will of God. One way is by the Bible and the other way is by the direct leading of the Holy Spirit. But the Bible expressly commands us: "Try the spirits whether they are of God" (I John 4:1). It is good to be led by the Holy Spirit, but we must always safeguard ourselves against emotionalism, against the leading of evil spirits, against whims and fancies which seemingly are the leading of the Holy Spirit, but are really not.

And the way to try the spirits and the way to make sure we are led by the Holy Spirit is to always check by the Bible. I remember how startled one young woman was when she told me that the Holy Spirit had told her she must be a preacher and I told her that the same Holy Spirit had told me through the Bible, "Let your women keep silence in the churches: for it is not permitted unto them to

speak; but they are commanded to be under obedience as also saith the law . . . for it is a shame for women to speak in the church" (I Cor. 14:34, 35. See also I Tim. 2:11, 12). The Holy Spirit wanted her to win souls but not to be a preacher. She misunderstood the leading of the Holy Spirit, but she could not misunderstand the written Word of God on that matter.

So it is about giving. God has wonderfully provided clear instructions on this matter. One is to give both by the Bible and by the Spirit's leading. One is to give both by common honesty, paying what he owes, and also give out of a loving heart according as he prospereth. God has provided for this by commanding that we bring both *tithes* and *offerings*. He said that one is a God-robbor who does not bring both. He said, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings" (Mal. 3:8).

First, honest Christians tithe. They bring one-tenth to God, because He commanded it and as good stewards they know that is a plain duty. Then, as the Holy Spirit leads, and depending on how much they love the Lord, they bring additional offerings. Always they can give a tithe, many times they can give much more than a tithe. The tithe is an amount set by the Bible. The offering is an amount suggested by the Holy Spirit to a loving, cheerful heart.

Suppose a man wants all his relationship to his wife and children to be dictated by love and never by duty, always by grace and never by law. So suppose a man may leave his home for weeks at a time without providing necessary food or clothes because he "does not feel like it," but then he comes in lovingly with a beautiful bouquet of flowers and a box of chocolates! That is like a Christian who is not willing to do what God said and accept a regular duty about tithing, but wants to give only if and when he gets revived and happens to feel like giving!

The truth is that honest and good men when they marry accept a certain duty and responsibility. Such a man takes upon himself the duty

of providing for his family. The best he can see that they have food and clothes, he takes his place as a responsible head of the home. Whether he has a sudden surge of emotion or not, he regularly and honestly provides for his home. And then, out of his love he does all the extra things he can to make his wife and family happy. He goes by both duty and love.

Just so, there is room for a Christian to both follow the Bible and give from a loving heart.

In fact, true love for God ought to result in a life of daily practice of trying to follow the blessed commands of God about tithing. And then as God leads and love dictates and as he is able, every man can give offerings besides his tithe. Certainly every man ought to give offerings as well as tithe. Giving ought not to be *only* a matter of law, but also a matter of love.

Whatever your objection to tithing, remember you are objecting to God's plan, not man's, and that all such objections really come from rebellious hearts unwilling to obey God's commands, unwilling to trust His promises.

(Next week we will publish, God willing, an article already written, answering inquiries about how to tithe. I invite you to write your comments, your testimonies about tithing, and your questions.)

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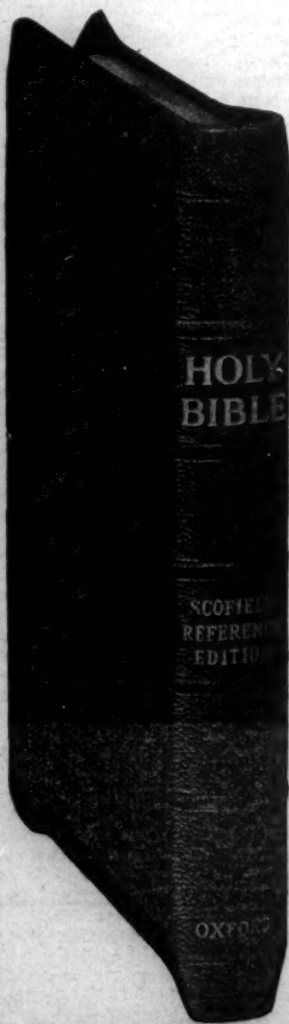
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